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Item. a Cabinet vallued ten shillings	x ^s
,, several Bundles of papers	
,, A stand dish of Ink with a drawing Box	
,, A Brass small aqua vitæ pott	
,, An old violl	
,, An old feather bedd	
,, An old paire of bootes and spurs	
,, An old fashion waste belt	
,, The said Rice is given to understand that the said Edmond Ronayne had att the tyme of his death in Blarney where he dyed, a watch, a sword & a suite of apparell which he last wore before he dyed which are not come to the hands of the said Adm̄trator.	
,, Several printed old books	

The remaining items in this inventory are mentions of the deeds of his personal estate, leases, arrear of rent, and similar entries, &c. One item of forty-six pounds sterling, owed by Andrew Rice, who had fled the kingdom as an insolvent, is termed a "desperate debt." Much controversy at this time appears also to have existed as to the bounds of Carrigdiganig and Douglone, now the estate of Thomas Ronayne Sarsfield, Esq., D. L.

The following paper was then submitted to the Meeting.

THE ECCLESIASTICAL ANTIQUITIES OF YOUGHAL.—No. II.

THE NUNNERY, OR CHAPEL OF SAINT ANNE'S.

THE FRANCISCAN FRIARY, COMMONLY CALLED THE SOUTH ABBEY.

THE DOMINICAN FRIARY, COMMONLY CALLED THE NORTH ABBEY.

BY THE REV. SAMUEL HAYMAN, A. B.

THE Anglo-Norman adventurers, to whom (as we have seen in our former paper) the erection of the great pile of the Collegiate Church of Youghal should be ascribed, did not relax their hold on the district won by their prowess. As a further step to secure themselves in possessing their sea-port at the mouth of the Blackwater, the town was newly peopled from England. A colony, consisting of men-at-arms, traffickers, and other adventurers, was now introduced from Bristol; while, to promote trade, and insure the safety of mariners frequenting the harbour of Youghal, a light-house was erected, and ingeniously placed under the management of the inmates of—

THE NUNNERY, OR CHAPEL OF SAINT ANNE'S,—an institution

founded about the year 1190, and erected on the cliff at the west side of the harbour's mouth. The house was richly endowed by the founders, "under the condition that the nuns should see that the light was regularly maintained.¹ This condition of tenure was instituted as an appeal to the religion and the gallantry of the native Irish, who were deterred from injuring the light which guided reinforcements to the invaders by a reluctance to offer violence to consecrated females."—O'Flanagan's "Guide to the Blackwater," p. 10.

1644. M. Boullaye le Gouz, the French traveller, who visited Youghal this year, thus mentions St. Anne's:—"At musket-shot from the town there was formerly a convent of nuns on the sea-shore, and there remains of it a tower called the Nunnery, upon which the nuns used to light torches to enable vessels to come into harbour during the night."—"Tour," edited by Crofton Croker, p. 33.

From this record it would appear that the Nunnery had been at this time removed, excepting the light-tower that came down to our own day.

1645—July 19. Sir William Penn, the famous sea-general of the Commonwealth, who had come to relieve Youghal, at the time closely blockaded by Lord Castlehaven, mentions St. Anne's in his journal of this date. He tells us that he received a letter from the governor of the town, "desiring," he writes, "to take notice that when he had occasion to speak with us, or have any recourse to us, the signal should be a fire on the top of the abbey tower, near the point on the west side of the harbour's mouth." On the 28th he writes:—"Half an hour after the watch was set, we espied a light upon the tower, according to the signal given by Sir Percy Smyth; and not long after, another. I sent our yawl ashore, and with her 30 sacre, 30 minion, 20 falcon shot, and two quires of paper, with a letter to the governor."—"Memoirs," by Granville Penn, vol. i.

1681. Thomas Dyneley, a Worcestershire gentleman, who vi-

¹ Another purpose of the Chapel of St. Anne was probably its appropriation to voyagers, according to Roman Catholic usages. Such, we find, was customary in the neighbourhood of Bristol, whence the Anglo-Norman colony of Youghal came.

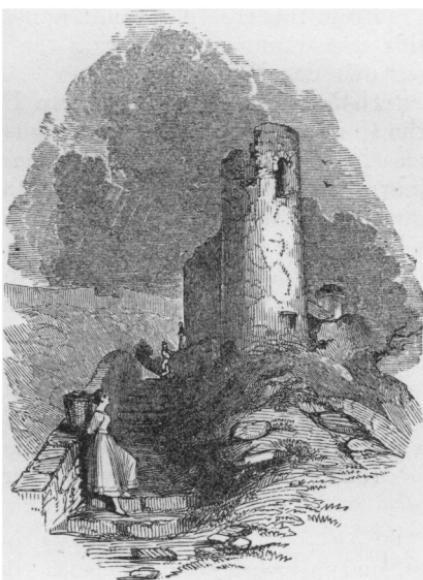
In the parish of Brislington, near the banks of the Avon, and within two miles of Bristol, stood the Chapel of St. Anne, founded by one of the Lords de la Warr. "It was held in high consideration, and was much frequented by the inhabitants of Bristol by way of pilgrimage, on account of its supposed superior sanctity."

"William of Wyrcestre's Topography," by Dallaway, p. 62, note. Other chapels in the neighbourhood of Bristol, as those of St. Vincent, St. Brendane, and St. Blaise in Henbury parish, were especially designed for seamen, who were bound on arriving in the harbour to hear mass and present their offerings, which were commonly wax candles for the altar. St. Anne's, Youghal, we may suppose, served the same purpose; and the light maintained in its tower may have been kept up with the great square wax tapers (*cereæ quadratae*) offered at its altar by the safely arrived mariners.

sited Youghal this year, and compiled an interesting record of his Irish tour, still in MS., and now in the possession of Sir Thomas E. Winnington, Bart., of Stanford Court, mentions the tower of this Nunnery as “the ancient light-house.”

1848—May 16. The Ballast Board having decided on erecting a harbour light-house at Youghal, an inquisition was held this day for the purpose of valuing the ground at the harbour’s mouth, formerly occupied by the Nunnery of St. Anne’s, and the jury awarded £100. So admirably chosen had been the site of the Anglo-Norman light-tower, that almost on the very same spot was it found desirable to erect the new beacon, and the demolition of the ancient interesting structure became inevitable. A minute description of the tower of St. Anne’s will not be unacceptable; and the illustration here given will afford the reader a good idea of it. The tower was circular, about 24 feet in height, and 10 in diameter. The only entrance was a narrow Gothic doorway, on the water side, facing the eastern point of the harbour. The visitor found at his right hand, on entering, the bottom of a flight of stone steps, which were conducted spirally on the whole interior of the building, and led at the summit to two large circular-headed windows,¹ one of which opened on the middle of the bay, and the other faced Capel Island. As is customary in all lighthouses, there was no ope on the land side.

In the summer of 1848, when this interesting structure—perhaps the only Anglo-Norman light-tower which reached our own day—was taken down, it had fallen into great decay. The roof had perished at a period so distant that no one living remembered it, and the weather had for centuries wasted its strength upon the crumbling walls. The stairs within were so broken, that ascent to the top was difficult; and a portion of the summit of the



'The Light-Tower of St. Anne's, Youghal.

¹ From the circular and pointed arches, jointly used in this little building, we are enabled to fix its date in the semi-Nor-

man, or, more properly speaking, Transition period, about the close of the 12th or beginning of the 13th century.

tower on the south side had fallen in. In removing the foundations a human skeleton was found, deep in the clay between two rocks; but we have not been able to ascertain whether the remains appeared to have been decently buried or hurriedly packed together, nor whether the tower was built across them (in which case the burial would have antedated the building), or they laid within it. Local tradition is silent on the subject. At the time of demolition of the tower, there was a straw-thatched cottage connected with it on the west or land side; and the rere wall of this house (which hung directly over a steep hilly passage to the beach, still existing) was perhaps a fragment of the Nunnery, or was built—for the stones were old and time-worn—with the materials of the ruin. The lane alongside is, no doubt, of remotest antiquity, and was often trodden by the seamen and traffickers in ages past. Our drawing was made about midway down this passage.

An interesting remembrancer of the Nunnery is the little well, once used by the inmates. It still remains, though hidden behind one of a range of marine cottages. Until the erection of these houses, the old well of St. Anne's was a picturesque scene. It was reached from the road by a flight of steps; and the water trickled down out of the native brown-stone rock, in which was formed a kind of natural basin. The well is now concealed, and the water is obtained from a fountain by the way-side.

We come now to the local foundations belonging to the two great orders that simultaneously sprang into existence in the early part of the thirteenth century. We find that very soon after their first establishment, both the Franciscans and Dominicans were introduced into Youghal, and had princely endowments provided for them by the Geraldines. And first, as being the earlier of the two, we shall describe—

THE FRANCISCAN FRIARY, COMMONLY CALLED THE SOUTH ABBEY.—Maurice Fitzgerald, second Lord Ophaley, grandson of the Maurice Fitzgerald who was Fitzstephen's companion at the conquest of Waterford, founded, in 1224, a house for Franciscans on the hill side, a little to the south of the town of Youghal. Hollingshed gives 1229 as the year of this foundation, and other authorities would make it to have been 1231; but the statements, though apparently conflicting, are easily reconciled by supposing that the different dates have reference to the commencement or completion of the works, or to the time when the house was opened for its inmates.

We learn from Ware, that this was the first Franciscan Friary established in Ireland. It is said that the building was originally designed for a castle, but was changed into a religious foundation from the following circumstance. The workmen who were digging

for the castle site, on the eve of a festival, begged of their employer a piece of money to drink his health, and he directed his eldest son to give it; but the young man, so far from obeying his father's command, sternly reproved the poor labourers; and his father became so concerned for this opening *prestige*, that he altered his design, and resolved to erect a house for Grey Friars, which he accordingly accomplished.—Lodge's "Peerage."

1320. An interesting monastic seal of this period was found December 31, 1853, near the precincts of this Friary, by a labourer who was working in the garden of Richard Henry Rogers, Esq., Devonshire-place. Our engraving¹ is the exact size of the original. The matrix is of bronze, and is in good preservation. The handle is hexagonal, tapering gradually until it expands into a trefoil head. The device is a human heart, pierced from above, through the midst, by a perpendicular sword-blade, and resting on a mass of coagulated blood, the whole being enclosed within a cusped frame-work or border. The inscription is in Latin, and seems to read : *s. fris. ioh. thyngful, or thyngful, i.e. de Yughul, of Youghal.*



1585. Among the MSS. in the Library of Trinity College, Dublin, is a collection of "Maps and Charts relating to Ireland," one of which is a very interesting pictorial plan of Youghal of this date. The Franciscan Friary is well represented; and from a careful tracing our artist has produced the view which appears on the opposite page.

In the references at the bottom of the map this building is called "The Abbey on the So. West of y^e Town;" and, by the scale, it is distant 200 paces from the south gate. In its outward presentation, as the reader will perceive, it rather resembles a feudal fortress than a Friary; and this circumstance would apparently corroborate the traditional story of its foundation, which we have already narrated above.²

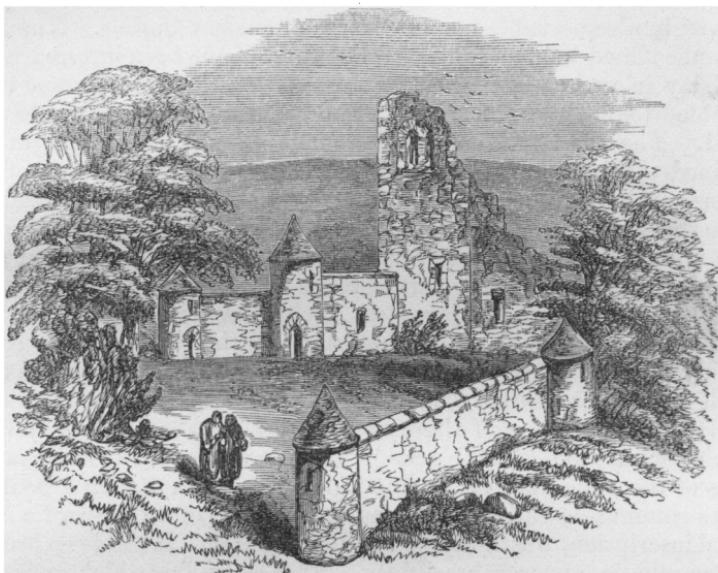
1681. There were only "some small remains" of this Friary now existing.—"Dyneley's MS. Tour."

¹ We are indebted to the publisher of the "Gentleman's Magazine" for the use of this cut; and refer our reader for a fuller account of the seal to the March number of that invaluable periodical [1854], pp. 277-9.

² The map, from which our illustra-

tion is taken, is in colours upon canvass. It is referred to in the "Transactions of the Royal Irish Academy," vol. xiv. page 75; and differs essentially from the contemporaneous pictorial plan, which we find given in the "Pacata Hibernia," page 680.

1748. The ruins of this Friary are mentioned in "A Tour through Ireland, in several entertaining Letters," published this year in London.



The Franciscan Friary, or South Abbey, of Youghal. Anno 1586.

1817. In digging the foundation of the chapel of ease, which occupies part of the site of this Friary, and was built in a great measure out of its materials, "an innumerable quantity of sculls, and other human bones were discovered. . . . Two stone coffins were found, but were again carefully placed in their original position."—"Dublin Penny Journal," vol. ii. p. 186.

1820. In this year, when Matthew Hayman, Esq., was erecting his dwelling-house in the precincts of this Friary, he turned up, in excavating for his cellars, several skeletons and some tomb-flags with fleuréed crosses, all of which were re-interred in the same place. We gather from this, that the burial-ground must have been of great extent, spreading from the hill side on which the Friary stood to the very margin of the ocean, and reaching as far as the grounds now called Green Park.

1826. The Devonshire Arms Hotel was built this year, and such remnants of the Franciscan Friary as had survived the erection of the chapel of ease in 1817 were now wholly removed, and many curious tombs were destroyed, the cemetery being for the most part thrown into gardens!

1832. A convent for nuns of the Presentation Order was

founded this year, a little to the south of the chapel of ease, on a portion of the grounds of this Friary. A wing of this building forms a large female school, fronting the public street. The foundation of the school-house was excavated in a fine, dense sand, which preserved in a remarkable manner traces of ancient burials. Numberless uncoffined human bodies were found to have been interred here, and lay in various attitudes, some prone on their faces, some half-doubled together, some packed in masses like the slain of a battle-field. The sand had acted like a mould; and, while nought remained within its clasp but bones and dust, the full outlines of the unbroken human form were in many instances perfectly discernible. The features of some of the dead were taken as in a mask, even to the minutest lines of the eye-lids. It is much to be regretted that no notes nor drawings were made at the time by any qualified person.

1844—July. The Magdalen Asylum was erected, on the vacant space between the chapel of ease and the convent. In excavating for the foundation, numerous graves of masonry, covered with flags,¹ were found. Within them, the skeletons reposed in a perfect state. Some of these narrow resting-places were built in triple conjunction, like the arms of L, and perhaps belonged to members of the same family. A fine tapered tomb-flag, with a fleuréed cross running down its centre and the remains of a Lombardic marginal inscription, was at the same time turned up. It had been broken in the middle, apparently wilfully. This coffin-lid, which we would assign to the thirteenth century, now lies in the adjoining burying-ground of the Presentation Convent.

There are no traces of this Friary now remaining. Our illustration, however, preserves its general features at an interesting period, before the hand of the spoiler was laid heavily upon its walls. As it originally stood, the house must have enjoyed a lovely prospect of the ocean, and must have greatly contributed to the beauty of the harbour as the shipping passed in. It stood a short distance from the town, with its grassy lawns extending to the shore. Venerable trees embowered it. Above, rose the hill side of Cnoc Naomh Muine (Knockaverry), as a picturesque back-ground. To the north could be seen the walls and gates of the adjoining town, with its strong fortifications against the foe; to the east was the harbour; and to the south spread the open ocean.

From the direction and course of existing streets and lanes, we may fix the exact site of the Friary, which appears to have been much the same with that now occupied by the chapel of ease and Magdalen Asylum. Friar-street shows that the buildings stood at the

¹ Some of these graves evidently belonged to ecclesiastics; for the fragments of leathern shoes still enveloped the feet of the skeletons. Wadding informs us that several religious men were buried in this Friary.

same distance from the shore as the chapel of ease; and the two lanes, opposite the chapel and leading to the water, were probably the ancient passages from the Friary to the sea.

The Franciscan Friary, as we have seen, derived its name of “The South Abbey” from its local position. At the opposite end of the town, a little outside the walls, was founded by another member of the great Geraldine family—

THE DOMINICAN FRIARY, COMMONLY CALLED THE NORTH ABBEY.—1268. Thomas Fitzmaurice Fitzgerald, surnamed *nAppagh, Simiacus*, or the Ape, founded a Friary for Dominicans, or Friars Preachers, at Youghal. This house was first placed under the Invocation of the Holy Cross (*S. Crux*), perhaps on account of the family arms of the founder; but it was subsequently dedicated to St. Mary of Thanks (*S. Maria Gratiarum*), on account of a miraculous image of the Virgin preserved here.—De Burgo’s “*Hib. Dominicana*,” p. 272.

1450. The image of the Madonna and Child, for which this Friary was famous, is of Italian workmanship of this period. It is of carved ivory, about three inches high. The circumstances of its “invention,” as detailed in 1644 by the French traveller, M. de la Boullaye le Gouz,¹ are sufficiently marvellous:—

“In the Dominican convent [at Youghal] there was an image of the Virgin, formerly held in the greatest reverence in Ireland, which arrived there in a miraculous manner. The tide brought a piece of wood on to the sands opposite the town, which several fishermen tried to carry off, the wood being rare in this country, but they could not move it; they harnessed ten horses to it without effect, and the reflux of the tide brought it near the Dominican convent. Two monks raised it on their shoulders and put it in the court-yard of the convent; and the prior had in the night a vision that the image of our Lady was in this piece of wood; which was found there. So say the Catholics, who have still a great devotion towards it; but the Dominicans, having been persecuted by the English settlers, carried it elsewhere.”

Miraculous powers were, ere long, ascribed to this image, and pilgrimages were made to the Friary, in consequence, from all parts of Ireland. The dedication of the house, as we have already seen, underwent a change, the special reason (according to the author of “*Hibernia Dominicana*,” p. 272) being “the mercies, not to say miracles,” obtained here. Rich offerings poured in, to such extent as to form the subject of a decree from the General Chapter of the Dominicans, held at Rome in 1644.

1550—April 21. The oldest dated tomb-stone now to be found

¹ “The Tour of the French Traveller, M. de la Boullaye le Gouz, in Ireland, A.D. 1644. Edited by T. Crofton Croker, with Notes, and Illustrative Extracts,” &c., pp. 33–4. London: T. and W. Boone, 1837.

in this burying-ground is of this time. It is in excellent preservation, and is thus inscribed :—

“Here Lyeth y^e Body of Darby Kareen, who Departed This Life y^e
21 April 1550, Aged 35 years.”

1581—April 28. This Friary, with six gardens within the liberties of Youghal (the tithes excepted), was granted for ever, *in capite*, to William Walsh, at the yearly rent of 22 pence sterling. From him it passed, for a term of years, to John Thickpenny, gent.—“Hib. Dominicana,” p. 273.

1585–6—February 3. The Friary was granted to Sir Walter Raleigh, at a rent of £12 19s. 6d., payable at Easter and Michaelmas; with a proviso, that the Act passed at Limerick, anno 33 Henry VIII., for lands given by the King, shall not be prejudicial to this patent. Signed, A. St. Leger.—MS. at Lismore.

1587. De Burgo, p. 273, quoting from a work, entitled “Theatrum Catholicae et Protestantiae Religionis,” gives an account of the demolition of this Friary in the above year, with the fate of those concerned in the work. The following is a translation :—

“A certain Englishman named Poet [qu. Poer], while destroying the Monastery of St. Dominic, in the northern part of Youghall, fell from the top of the church and broke all his limbs. Likewise, three soldiers of that town, who had cast down and thrown into the fire the Sacred Cross of that monastery, were dead within eight days from the perpetration of their crime. The first died of madness. The second was eaten of lice. The third was slain by the Seneschal of the Earl of Desmond.”

1602—Dec. 7. Sir Walter Raleigh conveyed all his Irish grants, including this Friary, to Mr. Richard Boyle.—Patent Rolls.

1603—Dec. 17. By an Inquisition taken this day at Youghal, respecting the estates which had been conveyed by Raleigh to Boyle, the jury made the following report about this Friary :—

“Lastely, wee finde that the Abbie of Molana and the late Howse of Observant fryers of Youghall, with their possessiones, doe now lye utterly wast, and have soe remayned ever since the leases made of them to John Thickpenny, gent. deceased, upon the expiration of which leases, graunted to the said Thickpenny, Sir Walter Rawleighe’s estate [tooke] his begininge.—Inquisitions in Exchequer.

1617. The Lady Honor Fitzgerald, of the Geraldine family,¹ presented the Dominicans of Youghal with a silver-gilt shrine for the image of the Madonna in their possession. This relic is about 4 inches in height, by 2 in width. Its sides are richly chased with floriated ornaments, and its summit is surmounted by a cross. It

¹ Mr. Crofton Croker thinks that she was daughter of Sir James of Desmond; Sir James was slain in 1597. This lady was first married to her relative, John

Fitzgerald, Seneschal of Imokilly, and secondly to Sir Edmond, son and heir of Sir John Fitzgerald of Cloyne and Ballymaloe.

opens with two folding doors, which, thrown back, display the image within. The reverses of these doors bear a crucifixion, and a figure of a saint in prayer, respectively. On the outside is this inscription, in Roman letter :—

ORATE . PRO . ANIMA . ONORIAE . FILIÆ . IACOBI . DE . GERALDINIS . QAE
ME . FIERI . FECIT . AÑO . DÑI . 1617.¹

1750. In Smith's "Cork," vol. i. pp. 112–13, ed. 1750, is a view of Youghal, in which this building appears.

We have but scanty remnants of this Friary. The general plan, judging from portions of the foundations which have been uncovered from time to time in digging graves, consisted of a nave, 73 feet in length, by 24 feet 8 inches in width ; a choir, 66 feet by 24 feet 8 inches ; and a south aisle, 105 feet by 21 feet,—all in the clear of the walls. The domestic buildings were, as usual, on the north side. Of these several portions, there have come down to us only a mutilated massive pier towards the S.E. (from which sprang arches that connected the nave, choir, and south aisle together, respectively) and the west end of the nave, having some small attached portions of the side-walls. The domestic buildings have wholly perished.



The Dominican Friary, or North Abbey.

Our illustration brings together the existing remains. The massive pier already noticed is in the fore-ground, and is an important fragment of the ruin, defining as it does the length of the aisle, and

¹ This shrine and image are fully illustrated in the "Ulster Journal of Archaeology," April, 1854, to which we refer our reader for a fuller description.

showing by its broken arches the junction of the nave and the continuation of the choir. Some foliated capitals of the columns of these arches remain on the pier, proving that the Friary was no mean specimen of the middle period of the thirteenth century Gothic. The west end stands to its full height, and includes the gable, some fragments of the return side-walls, and part of a window-arch and jamb of the south aisle. The west doorway occupies the centre. Above it rises a three-light window, almost filling up the whole gable. The quoins are furnished with plain receding lofty buttresses, and the walls are for the most part four feet in thickness. There is a subterraneous passage, opening at the S.W. quoin of the west gable, and, so far as it has been explored, running in a southern direction. Tradition tells us, that it anciently connected this house with St. Mary's Church. Numerous sculptured and moulded pieces of free-stone, some terminating "heads" of window-labels, and other fragments, lie strewn around, amid the rank grass of countless graves. Near the site of the east gable, and now used as head-stones, are the mutilated pieces of two tapered stone coffin-lids. Of these one has been broken into three parts. It is uninscribed, and, save a plain chamfer, unornamented. The other has lost about one-third of its lower proportions. On its upper surface is a rich fleuréed cross. A Lombardic inscription, almost obliterated, runs down the side. It informs us that the stone once covered the remains of two persons, though it leaves us in doubt as to their identification. At the commencement, we can only conjecturally read . . . **C E V A L** . . . **A V S I**; but we can then indubitably trace—**D E V : D E : L O Y R : A L M E S : E I T :**
M E R C I : P R E : P O V R : L O Y R . . . Could this have been a joint memorial of William de Wellesley and Robert de Percival, who were slain in a battle with the Irish, October 22, 1303, and, according to Lodge, interred in this Friary? Almost in the same spot a free-stone effigy was found in 1847, whilst digging a grave for a person named Broderick. It was described to us as that of a knight in armour, with a sword by his side. This interesting relic was placed at the bottom of the grave (where it lies at present), and over it the coffin was laid. It is at least in safety, and may hereafter receive a better fate than a companion effigy discovered here a few years since, and some time after wilfully broken to pieces.¹

¹ The writer's purpose in these papers is rather of an architectural than an historical tendency; so as to supply his fellow-members, not so much with compiled materials, as with the results of

original observation. He has omitted, in consequence, many records of local ecclesiastical events to be found in the pages of Clyn, Archdall, Lodge, De Burgo, and similar authors.